

THE
KOREA MISSION FIELD

Vol. V

SEOUL, KOREA, 15TH JANUARY, 1909.

N

ALL THE DAYS.

Begin the year with God ;

Begin with praise

For mercies old and new

And hopeful days.

Begin the year with God ;

Begin with prayer

That courage may be given

His cross to bear.

Go through the year with God ;

Be his in all ;

Resolve to serve him best

In great or small.

Begin and end with God

The coming year :

So shall his perfect love

Cast out all fear.

—Selected.



TRANSLATION OF THE PRIVATE SCHOOL LAW KNOWN AS
EDICT NO. 62.

BY HONORABLE, T. H. YUN, L.L.D., President of Anglo-Korean School, Song-do,
Korea.

August, 26 1908.

THE PRIVATE SCHOOL LAW.

I. All private schools, except those for which special regulations are provided, shall conform to this law.

II. Those who desire to establish a private school shall submit to the Minister of Education a statement of the following facts, to secure his recognition :—

1. The object, the name, and the locality of the proposed school.
2. The school regulations.
3. The plot of the school site and of the building.
4. The estimate of the annual income and the expenditure of the school.
5. The means of support. In case there is a permanent endowment fund, documentary proofs should accompany the statement.
6. The personal references of the founder, the principal and of the teachers of the school.
7. The names of the books to be used.

Any change in the items mentioned above, except that of section 4, should be reported to the Minister of Education. All reports concerning a change in the personnel of the school shall be accompanied by personal references.

III. The school regulations shall have definite rules on the following subjects.

1. The gradations and the number of years for each grade.
2. The curriculum and its grades; the number of hours for each study per week.
3. The fixed number of students to be admitted.
4. The qualifications for the applicants and other rules concerning the admission into, and withdrawal from, the school.
5. The course of study and the condition of entrance.
6. Such other matters as are deemed necessary for the school.

IV. All private schools shall have the word "private" written over their names.

V. All private schools shall have principals who shall manage the school affairs as their representatives.

VI. The books used in private schools shall be those compiled by the Department of Education or of those approved by the Minister of Education. When a private school desires to use books other than those specified above, the approval of the Minister of Education shall be secured.

VII. A private school shall be provided with the following books.

1. A school register and a roll-book.
2. A register for teachers.
3. A treasurer's book.

VIII. No one who has been subject to any of the following penalties shall be allowed to become the founder, or the principal, or the teacher of a private school.

1. Those who have been sentenced to a penalty above that of light imprisonment. Exception: those who have been pardoned and reinstated in the enjoyment of civil rights.
2. Those who have not passed two years after they were sentenced to degradation (from office). Exception: Those who have been pardoned.
3. Those who have not passed two years after the revocation of their teachers' licenses.
4. Those who are considered as bad in temper and immoral in conduct.

IX. When the equipment, course of instruction, and other matters pertaining to a private school are deemed inadequate or unsuitable, by the Minister of Education, he may order the necessary alteration.

X. The Minister of Education may order the closure of a private school for following reasons.

1. Disobedience to laws and regulations.
2. When it is feared that the school may corrupt the morals (or manners) or disturb peace and order.
3. When a private school does not carry out its proposed plan of work above six months.
4. When the order of the Minister of Education given on the ground of Art IX is disobeyed.

XI. Those private schools which carry on their work without having secured recognition for their establishment may be suspended by the order of the Minister of Education.

XII. The principals of private schools shall report to the Minister of Education, within the month of June, every year, the names of the officials, the curricula, the gradations, the total enrollment, the names of text books and the financial condition of the school, as they stand at the end of May.

XIII. The Magistrate shall superintend, under the direction of the Minister of Education, the private schools within his district.

XIV. All documents addressed to the Minister of Education in compliance to the provisions of this law shall be sent through the Magistrate.

XV. This law shall not be applicable to the private schools of old style.

XVI. This law shall be put in operation from the first of October.

XVII. Those schools which have already been established with or without recognition, shall secure recognition from the Minister of Education, conformable to this law, within six months from the date on which this law goes into effect.

TRANSLATION OF THE FORMS FOR APPLICATION FOR REGISTRATION OF PRIVATE SCHOOLS, UNDER EDICT NO. 62.

BY HON. T. H. YUN, LL.D.

FORM No. 1. (FOR A PRIVATE SCHOOL TO BE NEWLY ESTABLISHED.)

His Excellency,

The Minister of Education:

In compliance with the Private School Law, contained in Edict No. 62 of the 2nd year of Ryunghui (1908), the undersigned, desiring to establish the Private _____ School, respectfully submit to your perusal the accompanying statement concerning the proposed school, begging that you will grant the necessary recognition of the same

Signed _____

Address _____

Date _____

FORM No. 2. (FOR THE PRIVATE SCHOOL ESTABLISHED BEFORE THE EDICT.)

His Excellency,

The Minister of Education:

This school was established in the _____ month of the _____ year. Desiring to register according to the Private School Law contained in Edict No. 62, the undersigned respectfully submit to your perusal the accompanying statement concerning the school, begging that you will grant the necessary recognition of the same.

Signed _____

Address _____

Date _____

Facts to be stated in the Application.

The Object, Name and Locality of the School.

I. Object. The object stated in the Application should be the same as the one recorded in the Rules and Regulations of the School * * * In short what the school aims to do for the students should be stated.

2. Name.

Private (what) School.

3. Locality.

_____ Street or village _____ District _____ County _____ Province.

II. School Rules and Regulations. (See Section III Private School Law in the Official Gazette September 1st, 1908.)

III. The plot of the school ground and of the school building (see the Appendix)

IV. The school budget.

The annual receipts and expenditures of the ——— school.

1. Receipts total Yen ———

Itemized statement:

Interest from permanent fund Yen ———

Contributions ———

The founder's gift ———

Tuition fees ———

Miscellaneous ———

2. Expenditures total Yen ———

Itemized statement:

Remuneration to the principal Yen ———

Teachers' salaries ———

Janitors ———

Fuel, light, etc. ———

Books, apparatus, etc. ———

Miscellaneous ———

" ———

Note: The money spent for the construction, or purchase of the school building or for other extra purposes should be also stated.

V. Means of support.

The Means of support for ——— school.

The above institution depends for its support on the endowment fund, contributions, the founder's gift and tuition fees as itemized below:

1. Endowment property. (Documentary proofs to be presented.)

(a). Endowment field — "mal" seed,

— bags per year in Yen ———

(b). Endowments guild principal ———

Annual interest ———

2. Contributions (Documentary proofs to be presented,)

Annual receipts ———

3. Founder's gift.

Annual gift ———

4. Tuition fees.

At — "sen" per scholar a month... .. ———

In case the tuition fees fall short of the estimated amount, the founder will make up the deficit.

(Note): By documentary proofs, it is meant the written statement from the manager, in case of endowment land; and from the president, in case of an education guild—or an official document giving recognition to such an endowment. In case of contributions, the contributor or, in case of a contribution from a district, its representative should give the written statement.

However, in case of contributions, it will be sufficient to produce some proof that may be recognized as a guarantee for the trust worthiness of the contribution.

VI. The personal references of the founder, the principal and of the teachers (See the Appendix).

VII. Text books.

The names of text books used by the ——— school.

Ethics—Ethics compiled by the Educational Department.

Korean Language—Korean readers by the Educational Department.

Japanese " —Japanese " " " "

Chinese " —Chinese " " " "

History By whom Approved " " "

Copy-book " " " " "

Geography " " " " "

Note: Since the above is given only as a model, each school may write the names of such text-books as it desires to use. It is required to state clearly that such and such a book is used for such and such a study. When a school desires to use text-books not compiled by the Educational Department or not duly recognized by the Minister of Education, an application for the privilege should be presented, as directed in Art. 2, section VI of the Private School Law along with the application for registration. (See the Appendix).

APPENDICES.

1. Rules and Regulations for ——— School.

Note: See the model given in the Educational Department notification No. 6.—Official Gazette September 1st., 1908.

2. The plot of the ground and building of the ——— School.

(1). The School ground — *tsubo*.

(2). The School building — *tsubo*.

3. Personal references.

The Founder or Principal, or the Teacher of ——— school.

Name ———

Born the ——— day the ——— month the ——— year.

Original address ———

Present address ———

Education ———

Studied (what) in (what) private school (where). From — month — year.

To — " — "

Entered (what) hakkyo in — month — year.

Graduated in (what) course in (what) school in — month — year.

Career or (experience).

Taught in (what) school (where) from — month — year to — month — year.

Appointed the assistant teacher in (what) government school (where) in — month — year.

Resigned in — month — year.

Reward and punishment.

An honor certificate or a prize receive when graduated in (what) school in — month — year.

An official honor certificate or bonus received in — month — year in recognition of (what) merit.

Punishment. None.

(Or) Degraded for (what) offence in — month — year. Pardoned in — month — year.

Signed —

Date —

4. Application for the use of text books.

Name of the book.

By whom.

Published by (what firm) (where).

The undersigned, desiring to use the above named publication as a text book in our school, respectfully apply for Your Excellency's permission for the use of the same in compliance with Art. 2, Section VI of the Private School Law.

Signed —

Principal — School.

Address —

Date —

To

His Excellency :—

The Minister of Education.

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THE KOREA MISSION FIELD.

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EDITORIAL.

We print for the information of our readers a translation of the "Law Regulating Private Schools" and also a translation of the "Application for Registration of Schools," under said Edict. The law went into effect from the first of October 1908, and a period of six months was allowed for the filing of applications etc. We believe the missionary bodies have decided to register all schools under their supervision. The missionaries of Korea have always been favorable to reform and improvement. The following are instructions, which have been sent to us:—

- I. Have all forms filled out in accord with this form.
- II. Applications must be filled out and sent in by March.
- III. All applications, duly filled out, must be handed into the local Magistrate, and not sent directly to Seoul.
- IV. All regular schools must make each a separate application, not bunching several together.
- V. Nothing more is required than what is mentioned in the Edict.

The Article on "Folk-Lore" is from Homer B. Hulbert's "The Passing of Korea" which is published by Doubleday Page & Co., of New York. Mr. Hulbert is a versatile writer and his pen has given us a book which will be the standard on things Korean for a generation to come. The book can only be supplanted by the one which will be written several decades hence entitled, "The New Korea." Customs, Characteristics, Religions, Literature, Government, Industries, Language, Art, Education, and such subjects are exhaustively treated in the Passing of Korea. It is beautifully bound and copiously illustrated.

There has come to our table the first volume of "The Korean Evangel," a magazine printed in the vernacular of Korea by the "Korean Mission" of the M. E. Church, South, San Francisco, California. The magazine is well printed, contains many illustrations and on the whole is the best made up paper for the Koreans it has been our privilege to see. Rev. C. F. Reid, D. D. is the Editor in chief with Rev. J. S. Ryang as assistant. The aim of the magazine is set forth in the Editorial announcement which we print here with:—

"In December, 1906, Providential opening occurred for founding a Korean mission in San Francisco. With an eye ever open for service, The Women's Home Mission Society of the M. E. Church South promptly seized the opportunity, and now have a flourishing Mission, with a well-organized membership of seventy.

The Mission has already proved a spiritual birthplace and sheltering home to many of these interesting strangers, and we trust the good work has only just begun.

We have tried to extend the work to other cities in California, and at one time had an interesting branch Mission in Visalia, and what promised to be a more permanent one in Sacramento.

In these efforts, however, we have had to contend with a grave difficulty growing out of the condition of Koreans in America, who have to constantly change their location in order to follow their work, which is at one season in the orchards, at another in the vineyards, and at another in the hop yards.

There are about two thousand Koreans widely scattered over the Pacific coast, and how to keep in touch with them that we may encourage and instruct those already converted and evangelize those still out of Christ is a problem we are trying to solve.

Koreans are fond of reading, and it occurred to us several months ago that a monthly magazine in the Korean language containing a few items of important news from the home land would make very welcome the instruction and exhortation which, in time, we hope will be welcomed for its own sake.

We are also ambitious enough to believe there are many Koreans residing in their own land who will be glad to read a periodical which shall keep them informed as to the condition of their countrymen here and the evangelistic movements of this country.

Thus we hope to create a new and strong bond between the mother church in America and the child in Korea whose splendid growth in stature and capacity to serve is perhaps the most noticeable phenomenon in the history of modern missions.

Our sole purpose being to honor God in the salvation and edification of His Korean children, we have named our venture "*The Korean Evangel*," and we send it forth winged with many a prayer that our Heavenly Father will accept and so use it that it shall not fail in the accomplishment of its mission.

We shall be grateful to friends who may be inclined to help us by subscribing, securing subscriptions from others, or by sending us contributions in money to assist with the initial expense of the enterprise. The Koreans are a liberal people, and we hope and believe that after a few months the magazine will be quite or so nearly self-supporting as to involve no financial burden to its promoters.

To the company of noble men and women who are trying to proclaim the blessed Gospel through the medium of the printed page we make our bow, and modestly announce that we have come to join you.

C. F. REID,
J. S. RYANG.

THE KOREAN PASSION FOR SOULS.

GEORGE HEBER JONES, D. D.

There is a deep and far-reaching distinction between the recognition by the Church in its corporate capacity of the obligation to win the unsaved to Jesus Christ and the recognition of the same obligation by the individual church member. The Church may be ever so earnest in its efforts, yet, unless there is also the individual recognition by each church member of his obligation to win those in his personal acquaintance who are out of Christ to like saving faith with himself, the Church can hope to accomplish very little, in fact it comes practically to a standstill, doing little more than marking time.

In Korea the church membership has clearly caught the vision of each person's personal responsibility to bring other souls to Christ, and the members measure their efficiency as Christians by their success in winning their neighbors to the Master.

This results in a most interesting condition of affairs in our class leaders and stewards' meeting. In my work as district superintendent I usually meet the class leaders and stewards' meetings on the district in connection with the quarterly conferences. At this meeting all probationers ready for full membership in the church are required to appear in order to be examined as to their fitness for the higher responsibilities of church membership. The examination is of a searching character, their knowledge of Christian faith and their life being closely reviewed.

The final question is always this: "Have you led some soul to Jesus Christ? Can you point out among those in attendance upon the church some one who has been led there by you?" If the candidate is able to answer in the affirmative he or she is immediately approved, but if not they are talked to kindly, somewhat after this fashion: "Brother, our nation as yet is outside of Christ in the darkness of heathenism. It never will be won unless we who are church members bring to our neighbors and our fellow-countrymen the truth. Do you not think that you ought to bring some one out of darkness into light? Will you not be willing to postpone entering this high and holy relation in the church until you have brought some soul to like precious faith with yourself?"

Of course the candidate consents, and so it has become the universal rule in Korea that the ticket of admission to membership in the Christian Church is another soul won to Jesus Christ. Often this results in many souls brought to the Saviour. It seems as though we are realizing in Korea the ideal of a universal ministry, with everyone whose soul has been filled with the joy of salvation laboring in his Master's vineyard, and this is one of the reasons why thousands of Koreans are ready to embrace the Christian faith.

One of the leading Christians in Seoul is Brother Sa. He is the custodian of the

paraphernalia used by the Imperial Household in funeral services. He is a most devout and earnest Christian, and all his family and following, numbering thirty-five persons—with the exception of one son—are Christians. It is a joy to visit Brother Sa's home just inside the Great East Gate of Seoul. He will receive you with all the courtesy of a genuine gentleman, and he will expect you to join with him and his family and lead them in prayer before you terminate your visit no matter what may be the object of your call. Like all Korean Christians, he has this vision of his responsibility for his fellow-Koreans. No doubt in his mind whether or not he is his brother's keeper. He knows that he is.

One day he called on me and said, in a very modest way, "About ten miles outside the wall there is a village of sixty families with whom I have some influence. I wonder if you would consent to excuse me from attendance upon the services in the big church here in the city one Sunday in each month, for I think I ought to visit this village and preach the Gospel there. I think there are many who will accept Christ and become believers."

Brother Sa was a member of our Board of Trustees. It struck me as a most useful occupation for a trustee in the Methodist Episcopal Church, or for that matter for any office-bearer or member we have.

The result of his visitation was that in a few short months it was necessary to maintain regular visitation every Sunday at this village and another group of Christians was added to our Seoul Circuit.

But Brother Sa is only one of a vast multitude who give of their time and service for the saving of their neighbors. It is the real passion for souls. And it is this holy passion as a consuming fire in each Christian heart the world round which will in truth preach the Gospel to every creature and win each nation to Christ.—*Christian Advocate*.

FOLK-LORE.

FROM "PASSING OF KOREA" BY HOMER B. HULBERT.

Folk-lore is a very ambiguous term, including at one extreme not only the folk tales of the people but the folk songs, superstitions, charms, incantations, proverbs, conundrums and many other odds and ends of domestic tradition which find no classification under other headings. Folk-lore is the back attic to which are relegated all those interesting odd pieces of ethnological furniture which do not bear the hall-mark of history and are with all too ambiguous in their origin and too heterogeneous in their character to take their place down stairs in the prim order of the modern scientific drawing-room. But if we wish to feel as well as to know what the life of a people has been, we must not sit down in the drawing room under the electric light and read their annals simply, but we must mount to the attic and rummage among their folk-lore, handle, as it were, the garments of by-gone days and untie the faded ribbon which confines the love-letters of long ago. Written history stalks across the centuries in seven-league boots, leaping from one great crisis to another, and giving but a bird's eye view of what lies between; but folk-lore takes you by the hand, leads you down into the valley, shows you the home, the family, the every-day life, and brings you close to the heart of the people. It has been well said that the test of a man's knowledge of a foreign language is his ability to understand the jokes in that language. So I would say that to know a people's life we must understand their folk-lore.

The back attic of Korean folk-lore is filled with a very miscellaneous collection, for the same family has occupied the house for forty centuries and there never has been an auction. Of this mass of material, in the small space here available, we can give only the merest outline, a rapid inventory.

For convenience we may group Korean folk tales under six heads, Confucian, Buddhist, Shamanistic, Legendary, Mythical and General.

Williams defines Confucianism as "the political morality which was taught by Confucius and his disciples and which forms the basis of Chinese jurisprudence. "It can hardly be called a religion, as it does not inculcate the worship of any god." In other words it stops short at ethical boundaries and does not concern itself with spiritual relations. The point at issue between Confucianism and Buddhism is that the latter affirms that the present life is conditioned by a past one and determines the condition in a future one, while Confucianism confines itself to the deciding of questions of conduct beginning birth and ending with death. It is to be expected, therefore, that like Judaism in the days of its decadence, every probable phase and aspect of human life will be discussed, and a rule of conduct laid down. This is done largely by allegory, and we find in Korea, as in China, a mass of stories illustrating the line of conduct to be followed under a great variety of circumstance. These stories omit all mention of

the more recondite tenets of Confucianism, and deal exclusively with the application of a few self-evident ethical principles of conduct. They all cluster about and are slavish imitations of a printed volume of stories called the O-Ryun Hang-sil or "Five Principles of Conduct." This has been borrowed mainly from China, and the tales it contains are as conventional and as insipid as any other form of Chinese inspiration. As this is a written volume which has a definite place in literature, it may not perhaps be considered strictly as folk-lore, but the great number of tales based on it giving simple variations of the same threadbare themes, have become woven into the fabric of Korean folk-lore and have produced a distinct impression, but rather of an academic than a genuinely moral character. Following the lead of this book, Korean folk-lore has piled example upon example showing how a child, a youth or an adult, should act under certain circumstances. These "Five Principles" may be called five beatitudes of Confucianism and while their author would prefer to word them differently the following is the way they work out in actual Korean life:

- (1). Blessed is the child who honours his parents, for he in turn shall be honored by his children.
- (2). Blessed is the man who honors his King, for he will stand a chance of being the recipient of his King's favor.
- (3). Blessed are the man and wife who treat each other properly, for they shall be secure against domestic scandle.
- (4). Blessed is the man who treats his friend well, for that is the only way to get treated well himself.
- (5). Blessed is the man who honors his elders, for years are a guarantee of wisdom.

Then there are minor ones which are in some sense corolaries of these five, as for instance:

Blessed is the very chaste woman, for she shall have a red gate built in her front yard, with her virtues described thereon, to show that the average of womanhood is a shade less virtuous than she.

Blessed is the country gentleman who persistently declines to become prime minister, even though pressed to do so, for he shall never be cartooned by the opposition and incidentally shall have no taxes to pay.

Blessed is the young married woman who suffers patiently the infliction of a mother-in-law, for she in turn shall have the felicity of pinching her own daughter-in-law black and blue without remonstrance.

Blessed is the man who treats his servant well, for instead of being squeezed a hundred cash on a string of eggs he will be squeezed only seventy-five.

Korean lore abounds in stories of good little boys and girls who never steal bird's

nests, nor play "for keeps" nor tear their clothes, nor strike back, nor tie tin cans to dogs' tails. They form what we may call the "Sunday-School literature" of the Koreans and they are treated with the same contempt by the healthy Korean boy or girl as goody-goody talk is treated by normal children the world over.

While these stories are many in number, they are built on a surprisingly small number of models. After one gets used to the formula, the first few lines of a story reveal to him the whole plot, including commencement, complications, climax, catastrophe and conclusion. For instance, there is the stock story of the boy whose parents treated him in a most brutal manner but who never made a word of complaint. Anticipating that they will end by throwing him in the well, he goes down one dark night by the aid of a rope and digs a side passage in the earth just above the surface of the water, and so when he is thrown in headlong the following day, he emerges from the water and crawls into this retreat unknown to his doting parents, who fondly imagine they have made all arrangements for his future. About the middle of the afternoon he crawls out, and faces his astonished parents with a sanctimonious look on his face, which, from one point of view, attests his filial piety, but from another says, "You dear old humbugs! You can't get rid of me so easily as that." Be it noted, however, that the pathos of this story lies in its exaggerated description of how Korean children are sometimes treated.

We also have the case of the beautiful widow. The Korean Lucrece, who, when the King imported her to enter his harem, seized a knife and cut off her nose, thus ruining her beauty. Who can doubt that she knew that by this bold stroke she could retire on a fat pension and become the envy of all future widows?

Then there was the boy whose father was dying of hunger. The youth whetted a knife, went into his father's presence, cut a generous piece of flesh from his own thigh and offered it to his parent. The story takes no account of the fact that the old reprobate actually turned cannibal instead of dying like a decent gentleman. The Koreans seem quite unable to see this moving episode in more than one light, and they hold up their hands in wondering admiration, while all the time the story is exquisitely ironical.

There are numerous stories of the Lear type, where the favorite children desert their parents, while the one who had been the drudge turns out pure gold. There is quite a volume of Cinderella stories in which proud daughters come to grief in the brambles and have their faces scratched beyond repair, while the neglected one is helped by the elves and goblins and in the sequel takes her rightful place. But these stories are often marred by the careless way in which the successful one looks upon the suffering and perhaps the death of her humbled rivals.

Another common theme is that of the girl who refuses to marry any other man

than the one, perhaps a beggar, whom her father had jokingly suggested as a possible husband for her. The prevailing idea in this is that the image once formed in a maiden's mind of her future husband is, in truth, already her husband, and she must be faithful to him. Such stories are the gauge of actual domestic life in Korea inversely to the degree of their exaggeration.

A favorite model is that of the boy who spends his whole patrimony on his father's funeral and becomes a beggar, but after a remarkable series of adventures turns up Prime Minister of the land. But in actual Korean life it has never been noted that contempt for money is a leading characteristic of officialdom. Far from it. There is also the type of the evil minded woman who was found weeping upon the grave of her husband, but when asked why she is inconsolable, she replied that she was moistening the grave with her tears so that the grass would grow the sooner, for only then could she think of marrying again.

Korea is rich in tales of how a man's honor or a woman's virtue has been called in question, and just as the fatal moment came the blow was averted by some miraculous vindication; as when a hairpin tossed into the air fell and pierced the solid rock, or an artery was severed and the blood ran white as milk, or the cart which was to carry the traduced but innocent official to his execution could not be moved an inch, even by seven yoke of oxen, until the superscription "traitor" was changed to that of "patriot".

These are but few of the standard models, and in examining them we find that they are all highly exaggerated cases, the inference apparently being that the greater includes the less, and that if boys and girls, youths and maidens, men and women, acted with virtue and discretion under these extreme circumstances, how much more should the reader do so under less trying conditions.

Name of Pastoral Charge.	Seoul Circuit.	Song-do South Circuit.	Songdo North Circuit.	Choon Chun Circuit.	Wonsan Circuit.	Chekyung-teh Circuit.	
Missionaries	1.	2.	2.	1.	4.	1.	11.
Wives of Missionaries	2.	1.	2.	1.	2.	0.	8.
W. F. M. S. Workers	4.	1.	2.	0.	3.	0.	10.
Local Preachers	1.	1.	0.	0.	1.	1.	4.
Exhorters	2.	4.	8.	2.	7.	2.	25.
Native Helpers	4.	2.	0.	5.	6.	3.	20.
Colporters	4.	0.	6.	0.	5.	7.	22.
Bible Women	10.	3.	3.	0.	6.	2.	24.
Members, foreign	8.	3.	1.	0.	4.	0.	16.
" native	466.	650.	1,328.	141.	590.	370.	3,545.
Probationers	595.	185.	435.	170.	630.	521.	2,536.
Baptized this year	195.	248.	491.	75.	317.	183.	1,459.
Infants baptized	45.	94.	71.	12.	38.	31.	271.
Received by Vows	0.	0.	95.	2.	0.	0.	97.
Deaths	0.	0.	12.	0.	2.	0.	14.
Expulsions	0.	2.	8.	0.	6.	0.	16.
Received by Letter	0.	0.	12.	7.	61.	0.	80.
Dismissed by letter	0.	7.	11.	0.	10.	0.	27.
Bapt. Mem. rec'd. from P. Ch... 0.	46.	101.	0.	54.	0.	201.	
" " turned over " " 0.	0.	9.	0.	6.	0.	15.	
Prob. rec'd. from P. Ch... .. 0.	10.	48.	0.	350.	0.	408.	
Societies rec'd. from P. Ch. ... 0.	2.	14.	0.	9.	0.	25.	
No. of Sunday Schools 6.	18.	16.	5.	5.	5.	45.	
" " S. S. Subscriptions ... 0.	5.	15.	5.	5.	5.	35.	
" " S. S. teachers 0.	65.	69.	5.	30.	21.	226.	
" " S. S. Pupils 650.	427.	965.	350.	407.	250.	3,049.	
Number of Societies... .. 29.	25.	75.	10.	53.	33.	223.	
No. of Chapels... .. 5.	18.	43.	9.	20.	12.	110.	
" " built the year ... 2.	9.	15.	4.	16.	8.	54.	
No. of Ch. organized the year... 2.	5.	23.	0.	43.		71.	
Contributions in Y for Preachers } 0.	332.94	374.42	17.90	0.	0.	0.	
" for other purposes. } 0.	1,413.53	2,342.83	465.45	1,827.32	0.	0.	
Total	949.68	1,746.52	2,714.25	477.35	1,827.88	1,050.23	\$4,384.40